

Church Observer

A JOURNAL ADVOCATING THE INTERESTS OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN THE DOMINION OF CANADA.

"ONE FAITH,—ONE LORD,—ONE BAPTISM."

Vol. III.—No. 39.

MONTREAL, WEDNESDAY, OCTOBER 5, 1870.

\$2 per an.—Single copies, 5c.

Poetry.

THERE COMES A TIME.

There come a time when we grow old,
And like a sunset down the sea,
Slope gradual, and the night wind cold
Comes whispering sad and chillingly;
And locks are gray,
As winter's day,
And eyes of saddest blue behold
The leaves all weary drift away,
And lips of faded coral say,
There comes a time when we grow old.

There comes a time when joyous hearts,
Which leaped as leaps the laughing main,
Are dead to all save memory,
As prisoner in his dungeon chain;
And dawn of day
Hath passed away,
The moon hath into darkness rolled,
And by the embers wan and gray
I hear a voice in whisper say,
There comes a time when we grow old.

There comes a time when manhood's prime
Is shrouded in the midst of years;
And beauty fading like a dream,
Hath passed away in silent tears;
And then how dark!
But O! the spark
That kindled youth to hues of gold,
Still burns with clear and steady ray;
And fond affections, lingering say,
There comes a time when we grow old.

There comes a time when laughing spring
And golden summer cease to be;
And we put on the autumn robe,
To tread the last declivity;
But now the slope,
With rosy hope,
Beyond the sunset we behold,
Another dawn with fairer light;
While watchers whisper through the night
There is a time when we grow old.

Family Circle.

AS GOD HE SITTETH IN THE TEMPLE OF GOD.

On Christmas day I was in Rome, and, of course, at St. Peter's. It was a great day; long did we wait, in that vast church, for the great procession. At last it came, grand, long, imposing. Soldiers were there, an army of them: conspicuous among the Swiss body-guard of the pope, in their striped uniform of red, black, and yellow, their halberds shining—unholy weapons in the temple of peace; and cardinals were there, and bishops and priests of every grade.

But the great object of attraction was the pope himself. He too was there, not walking as the others, but seated in an embroidered chair, he was borne on the shoulders of men, as one high above all. When the procession has completed the circuit of the church, and all have seen the pageant, he is let down and seats himself on his throne near the high altar. He takes a part in the celebration of the mass. When the sacrament is administered all receive it on their knees, all save one: the pope; when the officiating priest approaches him with the elements, he does not change his position. He alone sits while he receives the bread.

"Why does he not kneel?" exclaims a fiery Italian, a fervent catholic, as he witnesses this ceremony for the first time. "When all others bow, does he in this temple sit as God to receive the body of our Lord?"

That a man, and especially one professing to follow in the steps of the meek and lowly Jesus, should thus exalt himself above his fellow-men seemed to him incongruous. But he did not know that in expressing his indignation, he was using the very language of prophecy. Paul, in speaking of the man of sin, says, "so that he, as God, sitteth in the temple of God, showing himself that he is God." In our day, how exactly are these words, spoken eighteen hundred years ago, fulfilled. Were no such prophecy on record, our faith might be shaken, our fears might be aroused when we see millions upholding the man who with such audacity puts himself in the place of God. But the fulfilment of this first prophecy assures

us that that other prophecy—those words of doom that follow this vivid description, will certainly, in their time, be accomplished. Wonderful indeed is the forbearance of God. Yet the day of the man of sin approaches. He shall not always deceive the people. He shall not always sit in pride. God hath said, and he will do it. "The Lord will consume him whose coming is after the working of Satan, with all deceivableness of unrighteousness—shall consume him with the spirit of his mouth, and destroy him with the brightness of his coming." How appropriate the exhortation that follows, "Therefore, brethren, stand fast."—*American Messenger.*

COURAGE IN EVERY-DAY LIFE.

Have the courage to discharge a debt while you have the money in your pocket.
Have the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to speak your mind when it is necessary you should do so, and to hold your tongue when it is prudent you should do so.

Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one, and richly attired.

Have the courage to make a will and a just one.

Have the courage to tell a man why you do not lend him your money.

Have the courage to cut the most agreeable acquaintance you have, when you are convinced that he lacks principle. "A friend should bear with a friend's infirmities," but not with his vices.

Have the courage to wear your old clothes until you pay for your new ones.

Have the courage to obey your Maker at the risk of being ridiculed by men.

Have the courage to prefer comfort and prosperity to fashion in all things.

Have the courage to acknowledge your ignorance rather than to seek credit for knowledge under false pretences.

Have the courage to provide entertainment for your friends within your means—not beyond.

THE KEY TO THE HEART.

A hardened Scottish soldier lay on his hospital bed, and refused stubbornly to listen to a word of spiritual counsel from the good minister who visited him. He "knew how to die without the aid of a priest," he said. The most affectionate entreaty seemed lost upon him, and he turned his face to the wall, determined to close the interview.

The minister sat down by his bed, and began to sing a hymn well known in Scotland: "O, mother dear, Jerusalem, when shall I come to thee?"

In a few moments the man turned himself upon his pillow, the hard look all gone, and the eye wet with a tear.

"Who taught you that?" he asked.

"My mother," said the minister.

"And so did mine," he replied; and with these memories surging back into his soul, he was ready and willing to listen to the words of heavenly counsel.

"Though it is certain that true repentance is never too late, it is as certain that late repentance is seldom true."—*Matthew Henry.*

—Nought that you possess belongs to yourself alone. Riches, the gift of speech, your existence itself, you owe all to God, for from Him alone proceed all things. He hath made thee rich, He could have made thee poor. The wealth He hath bestowed upon thee He can take from thee this very hour. He leaves it in thy hands that thou mayest by its means be conjoined with Him in the way of His divine providence. Your very existence is not your own; how can it be, then, that your riches are? Rather belong they to those for whom God hath committed them to thy keeping.—*Chrysostom.*

Ecclesiastical News.

CANADIAN.

DIOCESE OF MONTREAL.

The following valedictory sermon was preached at St. George's Church in this city, on Sunday morning last, by the Rev. Canon Bond:—

John iv. 21.

"Jesus, saith unto her, woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father."

The Samaritan worship, on Mount Gerizim, originated with a son of Joiada, the High Priest, in the days of Nehemiah, a schism produced by that ever fruitful cause of evil, personal resentment.

You remember that Nehemiah found a prevalent disregard of the Divine law against intermarriage with the heathen, and that some of the chief of the people were notoriously guilty. These, Nehemiah chased away, and Manasse, of whom I speak, and who had married the daughter of Sanballat, the Persian ruler of Samaria, fled to his father-in-law, and established the new worship on Mount Gerizim. This led to a bitter controversy between the Jews and Samaritans, which extended, as such controversies generally do, and with little recognition of the merits of the question, to all ranks of the community.

Nevertheless, an interest in such subjects as where men ought to worship, is not altogether to be set aside, as unworthy of consideration. There may be right and wrong involved in the question, and it is always safe to follow that which is right, while it is equally dangerous to hold the wrong. Mount Zion was unquestionably the place where men ought to worship, and when the Samaritan woman, with real feeling, perhaps with a warmth somewhat assumed for a purpose, put the question to our Lord, He answered it with fullness and decision, teaching us that where God has revealed His mind, it is not for every one to do that which is right in his own eyes, but to seek to know the mind of God.

Now, for example, do you not feel that it is right to have places set apart for the worship of God?—Is there not in you a consciousness of the duty of having a sanctuary consecrated to the service of the Deity? It might be said, as it has been said, "I can worship in the solitudes of the grand mountain tops. I can commune with God in the terrible majesty of the vast ocean, but I can pray always with inner devotion best of all, and be alone with God wherever I pray." That is true, and yet, like Jesus, such a one will descend from the mountain top, to participate more eagerly in the services of the great congregation, and come from the wonders of the great deep with fonder joy, to the quiet and accustomed place where he was wont to pray; and from a secret life in the Divine presence with quickened gladness to the common prayer and the public ministrations of the house of God. There is a testimony, within the heart of man, as well as on the pages of God's word, that there is a peculiar power and solemnity gathered over the spot where God has been pleased to reveal Himself to the soul, where God has been often, very near to our spirits, which give to the house of God a warm place in our affections. Therefore, it is not to be wondered at; it is not a mere sentiment that there is emotion—with some profound emotion—as we bid farewell to this house of prayer, wherein, for so many years, some of this congregation have worshipped and learned to serve the Most High. There are present those who have sought its courts week after week, since its doors were opened twenty-eight years ago. He who now speaks to you has given the prime of life to ministrations within these walls, teaching from October, 1848, to October, 1870, twenty-two years, and many more have for years bent in solemn service within this sanctuary. Who, then, can be surprised, as the day draws near when we shall no longer see the old familiar place, as our house of God, that many hearts are moved with strong and saddened feelings, as we prepare to seek another spot where to worship, even though it be more suitable and more beautiful?

Our thoughts linger round this scene with fondest clinging and almost every part is eloquent with memories speaking to heart and conscience.

I believe there are many here who can say with me, "Some of the happiest hours of my life have been spent within these walls, communing with God and eternity, my soul feeding on Jesus, at that table, in this seat, the strongest feelings of my heart drawn out in hope and joy by the revelations of the love and mercy of my God, my whole being absorbed by the contemplation of the promises of that spiritual existence for which we are preparing." I believe that even now there is visible to the eye of God, in various parts of this congregation, this language of the heart:—"Yes, here, long, long ago, I was dedicated to God in baptism, by dear and praying parents; here, I had proof that God's way is in the sanctuary, for here the spirit of God pierced my heart by a conviction which left me no

peace until I found it at the foot of the cross; and here, in the various ordinances of religion, I have been strengthened and refreshed in the trouble and trial of life; and it is like tearing one away from something to which he has clung with fond and trusting affection."

But there seems ever to be an inexorable law evermore pressing on human hearts. "This, this is not your rest." There is always something reminding us "here we have no continuing city." And so it is now. By the exigencies of the day, we are forced from our old church endeared to us by so many fond associations; we have been compelled, for many years, to perceive that the tide of resident population was sweeping past the old church in two streams, composed of rich and poor, and leaving the church, like a stranded ship, unable to meet the high demands for which it was constructed; and no alternative was presented but that of following to a position where still the great work of saving souls, in which God has been pleased to greatly bless this church, may be effectually prosecuted. And so, as when old friends are called to separate, we have to say, with sad regrets, "Good bye, we shall never forget our pleasant and profitable intercourse; we shall never forget thee." Nor shall we. Again and again will recur to ministers and people, services, sermons, Sunday school work, work on behalf of the poor, seasons of prayer, seasons of sadness, seasons of joy—a multitude of memories giving life and reality again to old and by-gone scenes, and quickening us in faithfulness and duty. And in eternity (for we shall never forget the old church in eternity) we shall remember with painful remorse where we have been unfaithful, with joyful gratitude where we have humbly sought to do our duty; the time we have spent here, the services we have been permitted to attend; the example we have set the human beings with whom we have been associated; many and many a thing for the present covered by the stream and interests of time.—I say we shall never forget the old church. O, may it be with the consciousness that we have therein, in some degree, humbly endeavoured to glorify our God. Our minds are directed, however, by the text, to that devotion of the spiritual worshipper who finds a temple everywhere—who, like Jesus, worships on the mountain sides, by the placid lake, in the secret recesses of the soul as well as in the beautiful temple, who worships there until that new Jerusalem is reached, of which St. John says: "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple thereof." A wondrous thought! Everywhere a manifestation of Deity. God above, below, around, felt, visible yet invisible, enclosing us—a magnificent temple, in whom we worship, as well as live and move and have our being. But, until we reach that glorious consummation we must worship in temples made with hands. Still, however, with spiritual worship. With these complex natures of ours we ever need external aid appealing to the senses. The accustomed spot, whether in pew or quiet corner; the usual form and posture; the melody of some sweet tune, associated with feelings, it may be of hope or joy, or peace in believing—all these things, and many more, quicken and help these mortal and sluggish bodies; still, it may not be the worship of the spirit. It may be merely the mechanical action of an instrument—a finely prepared and beautifully perfected instrument, on which the soul can make melody pleasing even unto Deity, but of itself a dead and earthy thing, fit only for mortality and corruption.

You perceive I do not undervalue these outward things. I can understand the feeling of David when he said, as he was about to raise an altar to the Lord, "I will not offer that which doth cost me nothing." I can sympathize with Mary as she felt that nothing was too costly to devote to Jesus, and brought, to anoint Him, the alabaster box of very precious ointment. Our old cathedrals, where the beauties of architecture have been strewn with the most lavish hand, are not too splendid for the service of God. The grandest melody of the sublimest music, ascending on the breath of the swelling organ strains, cannot by any possibility be too glorious to accompany the praises of Jesus. Besides there is a power in the order and beauty of the sanctuary to preserve in the spirit, calmness and quietude. There is an energy in the sublime strains of melody to elevate and attune the soul for praise. There is an effect in the solemn pile and chastened light which sobers the mind and subdues the feelings, and helps materially to bring the worshipper into the attitude of spiritual worship. Still, they have not the power to render worship spiritual, nor when the spirit is lacking, to be of any use excepting so far as God may be pleased to bless them. That which God seeks in all this is spiritual, truthful worship. Through the weakness of our mortal nature the highest worship will be surrounded by imperfection; but I can understand a spirit in the body so communing with Deity that every earthly thought is forgotten, and the whole soul, with its every power, is fastened on the Father of Spirits in humble adoration. I can understand a spirit in the body, so absorbed in communion with God that St. Paul's experience would well express the feeling, "Whether in the body, or out of it

body, I cannot tell." I can understand one of us entering in spirit into the presence of God, and prostrate with a soul filled with love—prostrate before Him, so conscious of His glorious presence that the interests and things of time have, as it were, no existence; that, for the moment, you have no eyes but of the spirit, and they are fastened on the Supreme; no powers or faculties but those centred in the contemplation of His glory and the happiness thus communicated to the soul. I can understand the body thus bowed down, and the spirit thus engaged with God, and the man realizing that every word is spoken in the ear of the Almighty, and every act of worship performed beneath the gaze of the Eternal.

And all this is fully recognized by our church. You do not find in her prayers abstract reasoning, cold metaphysical propositions; no wild flights of fancy, no extravagant bursts of passion, no heated addresses to the throne of grace, fit only to move the senses. You have simply that which you feel becomes a spirit communing with God—warm and elevating, while it is calm and quiet; full of confiding love, while it is replete with a humble sense of utter undeserving. You may see it in this one example, "O God, the Father of Heaven; O God, the Son, redeemer of the world; O God, the Holy Ghost, proceeding from the Father and the Son; O holy, blessed and glorious Trinity, three persons and one God." Every word, whilst it serves to reveal to the Spirit some attribute of Deity, brings the Spirit into contact with God, lifts the soul to the Divine presence, and leaves the worshipper there prepared to plead and to praise—prepared to worship in spirit and in truth. You will perceive, then, beloved, that whilst we love our earthly sanctuaries, and leave them with so much reluctance; when, as in the case of this one, we have to say "good bye" forever, yet the great question is, what is the nature of our worship? Is it merely local, limited to some church or place? Is it merely temporary, limited to Sunday, or some stated time? This, at best, is very defective. True devotion avails itself of times and seasons and houses suited for worship; but it is not limited by these; it is elevated above the Samaritan mountain—the beautiful temple of the Holy City—above every temple made with hands. True devotion is independent of time and place—never ceases; is the slave of no external conditions; is carried on in the inner sanctuary of the human soul, and worships in spirit and in truth. Let us ask, is this the nature of my worship? Amidst all that may be outwardly attractive and beautiful do I worship in spirit and in truth?

And now, in closing, let me ask what is the record of the history of this church? God only knows. It is written on high—on the pages of eternity. Each day—especially each Sunday—has its page, and thereon is a minute and varied record. The baptism of those who have been brought to be engrafted into the church—1830 have been brought into the visible church—and the promises of faithfulness made in their name; the confirmation of those who have come to ratify those promises in their own persons, and to renew their vows of devotion to Jesus; and then in the communion of the body and blood of Christ, the most solemn consecration of body, soul and spirit to the service of Jesus. There is that record, but there is added the record of the faithfulness or unfaithfulness with which those promises and vows have been kept. What do you say, beloved?—You whose vows are thus before the Lord? What does conscience say? Is the record beneath each vow, the word "broken," "unheeded," so replete with sad meaning? Or, is the record "faithfully kept," to be some day followed by "well done good and faithful servant?" O beloved, look to it, if the record be against you; take care that it be blotted out, ere it be too late, by the hand of God and the blood of Jesus.

And thereon is a record of other vows and promises—the marriage vow—seven hundred and twenty times it has been recorded—beautiful and solemn, in its life-long tie and spiritual type; the vow of gratitude, for life preserved, for loved ones restored, for mercies received—the vow of devotion to God, when conviction, by the word and spirit has flashed in on the soul, and revealed something of the tremendous awfulness of eternity. O what a record these walls have; every corner, every pew, from that holy table down to the remotest sitting of the church,—a record of the workings and emotion of human souls, to be brought forth yet in judgment before assembled worlds,—aye, and a record of many prayers. Many a parent has relieved an anxious and troubled breast for some sick and erring child, by prayers, here; many a prayer has gone up from that holy table, and from those pews, for some troubled halting or sinning friend or relation; many a prayer has ascended to God from this house, in the fears and tribulations consequent on the trouble and turmoil of mortal life, and none but God can tell what effect they have had on the present and everlasting interests of those who have prayed and those who have been prayed for; but I am persuaded that the pages of the Book of God will reveal a wondrous story of the result of those offered prayers.

And what a record of sorrow that aisle has seen, when the funeral pall has been thrown back from the coffin dead! As I think of it, there passes before my mind a long train of departed ones. O what a train it is!—the old and the young, the useful and the careless, the prepared and the unprepared, followed by heads and hearts bowed down with a weight of grief, that in some cases this life has never seen removed. Eight hundred and fifty have passed away from amongst us.

And then there is the record of our Sunday-school—perhaps the brightest page of all. It has a record this day throughout the church, in living, active, faithful members, in every part of the Dominion, and in many other parts of the world; but above all, it has a record, a bright record, on the pages of God's Book of

Life. O how many have gone from those classes to the joys of Heaven! How many have traced their love of Jesus, and their salvation, up to the faithful teaching received in that Sunday-school! May God bless still its work, and keep it supplied with teachers—men and women—after God's own heart.

And finally, there is the record of the Word of God preached,—and that is a very solemn thing,—if sermons do not die—if ministers are a saviour of life unto life or of death unto death. The preacher now before you has preached within these walls more than 1600 sermons, and God is his record that, whatever the want and whatever the feebleness, according as grace and ability have been given by God, he has not shunned to declare the whole counsel of God without fear and without favour, and with all faithfulness—with what result eternity will declare. God grant that he may be found clear of the blood of your souls. God Almighty grant him forgiveness for all short comings, and God grant that you, whilst you uphold his hands by faithful prayer, may be, in your own souls, abundantly blessed by the ministry of the word, and by the services of the sanctuary, until we meet in that glorious home where the light and life and temple are the Lord God Almighty and the Lamb.

GREAT BRITAIN.

—The Irish Church Convocation will meet for the despatch of business on Oct. 18.

—Archdeacon Denison is recovering from his late illness, but is about to leave his parish for a time.

—The Bishop of Madras has temporarily undertaken the duties of Hornsey Church during the absence of the Rector Canon Harvey.

—The Clothworker's Company have voted the sum of 500*l.* in aid of the fund for the completion of St. Paul's Cathedral.

—The living of Norbury-cum-Snelston, near Ashbourne, Derbyshire, has been presented to the Rev. J. C. Ryle, of Stradbroke. The living is worth 800*l.* with a population of about 600 souls in the two parishes.

—The Dean of Wells has resigned the living of St. Cuthbert, in that city, inasmuch as it has been proved that it is illegal to hold it with the deanery. The Dean has held both since 1854. The living is worth 800*l.* a-year.

—The Bishop of Argyll and the Isles, Dr. Ewing, preached and administered the Holy Communion in a Presbyterian parish church in the Isle of Skye. The English Prayer-book was used.

—A very beautiful monument is about to be placed in Carlisle Cathedral, at a cost of 800*l.*, to the memory of the late Bishop of the diocese, Dr. Waldegrave. The figure, in statuary marble, will be recumbent, with rich canopied superstructure and solid foliated brass standards.

—At a recent meeting of the diocesan synod of Killaloe, Lord Dunalley moved that the order providing that at the meetings of the synod the Bible and Prayer-book should be on the table should be rescinded. The motion, however, fell to the ground.

—Mr. Scott, an Irish clergyman, publishes a letter he has received from a brother in Ireland, in which the writer, a clergyman, says:—"For want of a decent mud cabin to reside in, to add to all our other discomforts, we are obliged, seven of us in number, to live day and night in the vestry-room of the church, which is ten feet six inches long, by nine feet broad, and, to crown all our miseries, we are in daily dread of being summoned by the Bishop for taking up our temporary abode in the vestry room, though the Church was never 'consecrated.'"

—Lord Kimberley, Secretary of State for the Colonies, has announced to the Rev. Henry Cheetham, M.A., Vicar of Quarnon, near Derby, that he has selected him for the Bishopric of Sierra Leone, vacant by the resignation of the Rev. Dr. Beckles. The Bishopric of Sierra Leone comprises the West Coast of Africa, between 20 deg. North and 20 deg. South latitude, and more especially the colonies of Sierra Leone, the Gambia, the Gold Coast, and Lagos, and their dependencies. There are at present there about fifty clergy, with the colonial chaplains at Freetown and the Gambia. The income of the Bishop is 902*l.* per annum—500*l.* a-year as colonial chaplain, and 402*l.* from the Colonial Bishops' Fund. Mr. Cheetham will be the fifth bishop.

—As the time comes round again for the assembling of the Irish Church Convention, meetings begin to be held, and Episcopal charges to be delivered, on points affecting the work of reconstruction. The Bishop of Ossory has addressed lengthened

observations to his diocesan synod at Kilkenny, chiefly referring to the draft Act of Constitution, which he rejoiced to say had been favourably criticised in England. He alluded also to the prevalent fear of Romish errors in doctrine, condemned the circulation of *Portal's Manual*, and repelled, for himself, the inference, too commonly made, that persons who had not hastened to censure it were careless about the distinctive doctrines of the Reformation. A diocesan council was appointed, part of whose duty it will be to make a list of the glebe houses and glebe lands which it is desirable to purchase under the Church Act. The Synod is still sitting. The Representative Body of the "Church of Ireland" had a meeting on Wednesday in the Molesworth-hall, under the presidency of the Bishop of Meath. Several letters were read enclosing subscriptions and promises of contributions. The honorary secretaries reported that the donations promised for the Sustentation Fund now amount to 262,259*l.*, and the annual subscriptions to 17,569*l.*, of which 155,124*l.* have been lodged in bank.

—The Bishop of Hawaiian attributes the collapse of his episcopate to two causes—want of funds, and the vagaries of a young Ritualist minister. We saw ourselves confronted (he also says) by two powerful rival communions—Congregationalism and the Roman Catholic Church. The former was to all intents and purposes the established religion of the kingdom. The island was divided into parishes, each with its manse and settled minister, and raising a total income of £4,000 a year for the maintenance of their pastors. We found a complete system of native common schools at work, every Hawaiian child taught in its own language reading, writing, and arithmetic, and the principles of Christianity as held by the American Congregationalists.

—The Archbishop of Breslau, who has tendered his resignation on account of the adoption of the dogma, of infallibility, was to have been waited upon by a deputation of Roman Catholics residing in that town, for the purpose of inducing him to retain his post. He declined the interview, however, on the ground that he could not give a satisfactory answer until he had received a reply from Rome. He added:—"I am the last man who would forsake this beloved diocese at the time of the severest pressure as long as the post is not made impossible for me, and as long as my strength does not abandon me. What I have suffered for the past year, and what bitterness and mortifications I must still endure, God alone knows."

THE GREEK CHURCH.

The following has been addressed by the Archbishop of Canterbury to the Patriarch of Constantinople in answer to a letter of friendship lately received:—

Lambeth Palace, London, Sept. 10, 1870.

Archibald Campbell, by Divine Providence Archbishop of Canterbury, Primate of all England and Metropolitan, to the Most Holy Gregory, Archbishop of Constantinople or New Rome, Ecumenical Patriarch; peace from God and brotherly salutation in Christ.

It was with great satisfaction that we received the letter which your Holiness was pleased to write to us a few weeks ago. The kind and brotherly expressions which your Holiness used in reference to the Church of England are prized by us as pledges of goodwill and sympathy, and as proofs that, however many may be the outward differences that divide the East and the West, and slight as may have been in modern times the intercourse between us, yet we recognise each other as members of one spiritual body in Christ our Lord. It was, indeed, a great pleasure to us, and generally to the members of the Church of England, to receive his Holiness, the Archbishop of Syros and Tenos, who left behind him a favourable impression of the Church which he represented, and made us better acquainted than we were before with the condition of affairs among our Eastern brethren.

In that desire for fellowship which has lately sprung into more active life within the hearts of Christians, we cannot but discern an omen that a new era of high import and bright promise, by God's providence may soon open upon Christendom. Christians, we trust, are awakening to more correct notions of the spirituality, the Catholicity, and true unity of that king-

dom which our Divine Lord and Saviour came from heaven to establish.

Your Holiness speaks of the persecutions which your branch of the Church especially has been called to endure. But it seems to us that the Church, both of the East and of the West, has passed through even greater perils than the persecutions which Christians from time to time have suffered at the hands of the heathen. Gross ignorance has overspread even Christian nations, and men bearing the name of Christ in dark times have confounded truth with error, and have been forgetful of the purity of the Gospel of Christ, alike in doctrine and in practice, and of their allegiance to the one only unerring Head of the Church, the Lord in heaven.

That the Church should still maintain its ground in the presence of all such evils as from age to age have threatened to overwhelm it, is a convincing proof that its Lord and Saviour is not unmindful of the promise which He gave on the eve of his Ascension, "Lo, I am with you alway even unto the end of the world."

Now, if the Church Catholic is to retain its hold upon the hearts and lives of men, this must be by loyalty to that ideal of its work and character which we find in the Holy Scriptures. What is this ideal?

It is that of a spiritual society, united by spiritual bonds, and existing for the great spiritual end of making earth more like heaven, and men more like their Lord. It is that of a brotherhood of manifold diversities, not limited to one portion of that world which Christ came to save, but absorbing into itself all that is great, noble, and true of all ages and countries, the soul of each being the habitation of the Most High, and his body a temple of the Holy Ghost. As designed by its Head, it seeks to be at once the appointed witness and defender of the faith, the pillar and ground of the truth, and also the guardian of morality and righteousness upon earth.

We rejoice, therefore, that now by the spread of the Holy Scriptures among all nations the thoughts of men should be brought more distinctly back from all merely human systems to the teaching of Christ and His Apostles. We in England thankfully remember how much we owe to the Churches of the East for preserving to us in their purity the ancient records of the Apostolic Faith.

Your Holiness doubtless feels with ourselves, and with the Church over which God has called us to preside, that the benefits which the Church Catholic can confer on mankind are not connected with the past alone, but that it has a great place assigned it both in the present and in the future. While it holds fast to the central truths of the Gospel, it must adapt itself in the spirit of the Apostle of the Gentiles to the wants of a changing age, by meeting the demands of growing thought, by promoting education, by preaching peace in the midst of discord, by allying itself with the press, by travelling in company with enlightenment, freedom, and civilization.

That such views may animate both the Eastern and the Western branches of the Church of Christ, and that your Holiness may have many opportunities of co-operating with the clergy and laity of our Church in promoting these great ends, is the hearty prayer of your faithful servant and brother,

(Signed) A. C. CANTUAR.

—During the past twenty years the German missionaries in the mountain provinces of Chota Nagpore, India, have baptized more than ten thousand converts to the faith. Circumstances have led these devoted men, and most of their converts, to desire to be received into the Church of England. Their application to the Bishop of Calcutta for admission into the English Church was supported by the Calcutta Committee of the Berlin Missionary Society, which had collected most of the funds for the maintenance of the mission, and by a petition signed by all the residents of the neighborhood of the mission. The Bishop has granted this request, thus adding seven thousand Christians to his flock. On Sabbath, April 19th, the Rev. Messrs. F. Batsch, H. Batsch, and H. Bohn were ordained deacons and priests, and Wilhelm Luther, a native pastor, was ordained deacon in the presence of a congregation of about eleven hundred, of whom about half received the holy communion; forty-one natives were baptized, and six hundred and thirty-three confirmed.

CHURCH REFORM.

By the Rev. J. C. RYLE, B. A.

CHAP. IV.

PUBLIC WORSHIP AND RELIGIOUS SERVICES OF THE CHURCH OF ENGLAND.

The public worship and religious services of the Church of England are the next subject which I propose to consider, in handling Church Reform. I approach the subject with a deep sense of its difficulty. I am conscious that I walk over the field of a hundred fights, and tread on the ashes of a hundred fires. The story of the Hampton Court and Savoy Conferences is fresh in my mind. I cannot hope to throw much light on a controverted matter which for two centuries has baffled far greater men than myself. But I will not turn away from the subject because of its difficulty. It is one which (unlike Episcopacy, Convocation, and Cathedrals) meets every Churchman every Sunday of his life.

The object of all religious services is a point that need hardly be stated. The edification of all true Christians, the information of the ignorant, the awakening of the careless, the general helping heaven-ward of all who worship,—this, I presume, is the end for which all religious services are framed. And I suppose it is needless to add that a service misses its mark if it only suits a small minority, and not the majority of those who profess to use it.

The provision which the Church of England makes for all who worship within her pale is so well known that it need not be described very fully. Every one knows the "Book of Common Prayer." No English volume in existence, excepting always the Bible, is so well known as the Liturgy or Prayer-book. To enter into details about the contents of the Liturgy, to describe the Order of Morning and Evening Prayer, would be mere waste of time. I take it for granted that every reader of these papers understands "the Prayer-book." The only question I want to discuss is this,—Can the religious services provided by the Church of England be reformed?—I answer boldly that they can, and I will proceed to show in what way.

It will clear the road and prevent misunderstanding if I state distinctly what I do not mean when I talk of "reforming" our public worship. There are thousands of worthy Churchmen who shiver, and are ready to faint, or go into fits, at the very idea of Prayer-book reform! For the relief of these gentlemen's minds, and the maintenance of their bodily health, let me begin by stating clearly what my ideas are not. I wish to make it plain that in writing about reform of our public worship, I do not write as an enemy, but as a friend, to the Liturgy of the Church of England.

(1) I do not admit for a moment that the Prayer-book is an unsound or Popish book, because I wish its services to be reformed. Nothing of the kind! In spite of all the loose assertions of Nonconformists and Ritualists, I maintain that the Prayer-book, rightly interpreted, is sound, Protestant, and Evangelical. A Protestant and Evangelical interpretation alone, in my judgment, can reconcile the Liturgy with the Articles and Homilies, and with the known opinions of its compilers. If men are so stupid and illogical as to persist in saying that every one who thinks so because he deems it doctrinally unsound, I cannot help it. I am bound to find men in arguments, but not to find them in brains. That the English Prayer-book, fairly and honestly interpreted, comparing statement with statement, is Protestant and not Popish, is, to my mind, clear as noon-day. This is a position which I am prepared to defend anywhere against the world. But, for all that, I think the Prayer-book services might be reformed.

(2) I have not the slightest wish to substitute extemporaneous prayer for the Liturgy, because I wish our Liturgical worship to be reformed. Nothing of the kind! If all men prayed extempore always as some men pray sometimes, there might be some thing said for giving up the Prayer-book and adopting free prayer. But an ounce of fact is worth a pound of theory. I have been in Scotland for many weeks at a time, and have often heard the prayers of Presbyterian ministers in public worship. I willingly admit that I have heard excellent extempore prayers from their lips. Nevertheless I never heard them, even the best of them, without feeling thankful for the English Prayer-book! The man who supposes I want to get rid of the Liturgy altogether is entirely mistaken.

(3) I have no wish to see anything used except the Prayer-book in the reading-desk of the Church of England. The liberty which some plead for is a dangerous liberty, and would cut both ways. Clergymen of Romish or sceptical proclivities would use such "liberty" for the promulgation of their own peculiar views. The Breviary or other Roman offices would be introduced on one side. Semi-deistical or semi-Socinian prayers might creep in on another. And all this would be done under the name of "liberty" I dread the consequences of such liberty. With all my desire to see our public worship reformed, I do not want to see anything allowed in our reading-desks except the Bible and the Book of Common Prayer.

(4) Last, but not least, when I talk of reforming our services, I do not mean liturgical revision. In saying this, I would not be misunderstood. There are doubtless many words and expressions in the Prayer-book which I should like to see altered. They are liable, as they now stand, to be misconstrued, wrested, and misinterpreted, partly from inherent obscurity of meaning, and partly from the unfair handling of prejudiced, unlearned, or unstable men. I would gladly see all such words and expressions removed. But there is not the slightest chance of this being done. A Royal Commission for Liturgical revision would include Ritualists and Neologians as well as Evangelicals. From such a Commission I should expect nothing but evil. It would do more harm than good, if it did anything at all. In short—"I would rather bear the ills I know, than flee to others that I know not of." Looking calmly at the condition of the Church of England, about the last thing I should like to see would be a Commission for reconstructing, revising, or adding to, our Liturgy. Without a special miracle, such as we have no right to expect, the poor Prayer-book would come forth from its hands (if, indeed, it ever came forth again alive) completely mangled and spoiled,— "Menstrum horrendum, informe, ingens, cui lumen ademptum."

But now, having cleared out of the way what I do not want, let me endeavour to state clearly what I do want. What do I mean when I say

that our public worship needs reform? What reforms would improve it? What are the reforms which seem desirable, considering the times in which we live, and the state of a vast proportion of our fellow countrymen? I will offer an answer to these questions.

I begin by saying that our liturgical services need a large measure of division, abbreviation, and simplification. They are too long—they ought to be shortened. They crowd too many things together—they ought to be divided. They are not sufficiently easy in arrangement—their order should be more simple. If we want the Prayer-book to go down to the people, and become "the book of the people,"—if we want it to be really valued, loved, and understood,—we should divide, shorten, and simplify its services.

I cannot, in the narrow limits of a paper like this, go fully into all the details of this subject. I must be content with supplying a few general outlines of what I mean.

(1) I submit, in the first place, that our Morning Service is far too long. Consisting, as it now does, of a good many prayers and collects, four or five Psalms, two chapters of Scripture, the Litany, the Communion Service, and a sermon, its length is injudicious and unwise. It may suit the minority of Churchmen, no doubt, but that it does not suit the vast majority I am quite sure. To the old, the sickly, the children, the uneducated, the labourers, to many of the farmers and men in trade or business, it is too long to be profitable. It is requiring too much of flesh and blood to expect them to enjoy it. After a careful observation of this subject for twenty-seven years, I have come to a very decided conclusion about it. Speaking personally, for myself I do not object to our Morning Service. But speaking for others, I am quite certain that many are kept away from Church by the inordinate length of our Morning Service, or are so wearied that they never worship more than once, if they attend Church in the morning.

I suggest the following reform. Let the officiating minister of every parish Church, or other consecrated place of worship, have full liberty to shorten the Morning Service by omitting the Litany and the Communion Service. In Churches where this plan is adopted, let the Litany and Communion Offices, with a lesson out of Scripture, be used every alternate Sunday as the Morning Service, instead of the morning prayers. This course would supply an answer to the obvious objection that the proposed reform would rob some people altogether of a very valuable part of our Church Service.

(2) I submit, in the next place, that our afternoon Service is longer than is convenient for the circumstances of thousands of country parishes. Few persons but those who know it by experience, have any idea of the difficulties of rural Churchmen in this matter. Myriads of them in every county come to Church every Sunday afternoon under great difficulties. They have miles to walk, and often over wet fields and muddy roads. They have work that must be done after Church before the sun goes down, horses to be attended to, cows to be milked, cattle to be fed, and a score of little things beside. These worthy fellows, with their wives and children, deserve to be considered.

The reform I suggest is as follows. Let the officiating minister of every Church have liberty to shorten the Afternoon Service. Let him do it by substituting the Litany if it has not been read in the morning, or by omitting the Psalms and one of the Lessons, when the Litany has been read in the morning. If this course did not secure to the Church larger and more wakeful afternoon congregations, I should be greatly surprised.

(3) I submit, in the third place, that every clergyman who has a third service in his Church on Sunday, should be allowed to make it as short and simple as possible, provided always that it is taken out of the Liturgy. Let it suffice to use four or five collects, one or two hymns, and a chapter of Scripture, and let this with a sermon comprise the service. The idea of such a brief Church Service may frighten and horrify some of my readers. I beg to remind them that this is almost the same service that is already used at St. Mary's, Oxford, at the University sermon, every Sunday afternoon!

(4) I submit, in the fourth place, that the Baptismal Service of our Church is far too long, and that the length of it does immense harm. I am not, be it remembered, saying one word at present on its doctrinal sense. I only say, it is too long. It is not simple enough, and this want of simplicity makes many positively dislike it. I am one of those who would like to see every baptism publicly administered in the face of the congregation. I should like to see all the congregation taking an interest in the admission of every new member, and helping by prayer. I should like to see every parent coming to the font with his child, and presenting it himself. It is vain to expect all this, while our Baptismal Service is what it is. We may preach, and exhort, and give tracts, and talk about it, but we shall not get all that we want. The excessive length of the service makes it most inconvenient to introduce it in the middle of a full congregation. The sponsorial questions positively frighten and keep away many people, explain them as you may.

I suggest the following reform. Let the minister of every church have liberty to shorten the Baptismal Service very considerably, when any child is publicly baptized. Let it suffice to require the simplest profession from parents, and, after using two or three Collects, to sprinkle water in the name of the Trinity. As for those who want the whole service read, they must be content to have it privately, when the congregation has gone away. Let those who please be filled with indignation at the idea of such a reform as this. I defy any one to prove that the whole Baptismal Service is essential to the validity of Baptism. The "private service" of our own Liturgy proves that the Church considers sprinkling of water, and a prayer, without any sponsors, to be the only things absolutely necessary. I honour and reverence the Sacrament of Baptism, as a blessed ordinance appointed by Christ. I want to see it once more valued and honoured publicly by modern Churchmen. But I am thoroughly satisfied that our present mode of administering Baptism makes it a most unpopular sacrament among Churchmen. I want the feelings of the vast majority to be considered in this matter, and not the feelings of a comparatively small minority. I confidently assert that the reform I suggest would be received with unbounded satisfaction by an immense number of Churchmen.

(5) I submit, in the fifth place, that the administration of the Lord's Supper ought not to be left in the vague, uncertain, disputable, debatable position which it now occupies. I do not want a single word of the Communion Service altered.

I am perfectly content with the service as it is. But I do want to see this holy ordinance no longer defiled by the stripes and diversities of ministers, and in the name of peace I cry aloud for reform!

I suggest that in no Church should the Lord's Supper ever be administered less than once a month. Whenever the Lord's Supper is administered, let no other service be used except the Litany, a sermon, and the Communion Office. This would be an immense boon to many!—In the administration of the Lord's Supper, let the dress of the minister be strictly and accurately defined by a rubrical direction, and let the slightest appearance of a sacrificial vestment be positively forbidden.—Let the position, gestures, postures, and attitude of the officiating minister be carefully prescribed and defined, and let any semblance of adoration of the elements be made impossible.—Let every minister have full liberty to administer the elements to a whole rail at once, and to use the words of administration in the plural number. This is the plan which in many cases is positively necessary for convenience sake, and which many infinitely prefer. This is the plan which our Lord himself adopted at the first communion. He certainly used words in the plural number, and certainly did not address the Apostles Peter, James, John, and their companions, individually and one by one.—Last, but not least, let every minister have full liberty to have the Lord's Supper in the evening at his discretion, without being reviled, snubbed, bullied, trampled on, and called over the coals for doing so. It is quite certain that the evening is the time which in many places most suits the poor. If we want the poor to be communicants, we ought to consult their convenience. Above all, no one can ever get over the simple fact that the first Lord's Supper was in the evening, and was immediately after a meal.

I might easily add to these suggestions. But I fear wearying my readers, and I have said enough to show the nature of the reforms which I want to see effected. The principles I have laid down might be applied to the Marriage Service and the Burial Service. The Service for the Churching of Women I would withdraw from our public worship altogether, and let it only be read in private. Shortening and division are the reforms I want for our liturgical services. Liberty to shorten is what I want for our clergy. The manner in which such liberty is exercised should, of course, be entered into a book every Sunday, and annually submitted to the Bishop and his Council, that they may express an opinion about it if they feel it needful. Subject to such superintendence, I think this liberty might be safely allowed, and I am unable to see that it could possibly do much harm.

II. With regard to Church of England religious services in unlicensed or unconsecrated places, I have but little to say. They are at present so few in number, compared to our liturgical services, that I need not dwell long upon them. Reform is not the word to apply to them. In every diocese they ought not merely to be tolerated, permitted, allowed, and sanctioned; they ought to be adopted, cherished, held up to honour, commended, and urged upon the clergy of every large parish throughout the district.

The man who supposes that every Englishman in our large overgrown semi-heathen parishes will at once appreciate a Prayer-book service, the moment it is put before him, must have taken leave of his senses. There are myriads of people in this land who neither know, nor care, nor feel anything about the Prayer-book, or the Bible, or any religion at all. To expect these people to appreciate our elaborate Liturgy is simply ridiculous and unreasonable. They must be approached with religious services adapted to their capacity. The first elements of Christianity must be placed before them. We must go to work as St. Paul went to work at Ephesus or Corinth. We must go down to them with the simplest kind of worship, a hymn, a chapter, an extempore prayer, and an extempore sermon. If we are not prepared to use such tools as these we may say "good-bye" to the idea of ever reaching the working classes in England. To suppose that at one bound they will rise to an appreciation of our venerable Liturgy is the acme of folly.

I suggest that in every parish throughout the land non-liturgical services in school-rooms, halls, warehouses, large rooms, or barns, should be regularly taken as the rule, and not the exception. I suggest that instead of beginning with costly consecrated buildings, and reading on Sunday "Dearly beloved brethren," and the whole morning and afternoon prayers, we should make it part of our Church system to go down to our people, and by simple services educate them for a higher style of worship. I know well that hundreds of our clergy are already doing this very thing, and doing it with great success. May God bless and prosper them! But the reform that I want is the authoritative adopting and encouragement of these elementary services in every direction. Let the English clergy be encouraged to show they can use simple apostolic weapons as well as any clergy in the world, and that they do not need a Prayer-book or a surplice in order to conduct a religious service. God alone can give success in spiritual work. But I have great faith in the power of simple Scriptural truth. If the dangerous classes in England saw our clergy going about with nothing but their Bibles, leaving their Prayer-books at home, and asking for nothing but a barn or a warehouse, and liberty of speech, without any official dress at all, I believe it would arrest their attention. I am greatly mistaken if they were not greatly pleased at the sight. If the people of this land are to be evangelized and rescued from sin, immorality, scepticism, infidelity, and indifference, our reform must begin at this point. We must have a wide-spread adoption of simple, non-liturgical, extempore services in every large parish. The Bishops should throw themselves heart and soul into the movement, and not only permit such services, but recommend them, press them on the clergy, and take part in them themselves. Fifty debates in Convocation would never do so much good to the Church of England as half-a-dozen Bishops preaching the Gospel, and praying extempore, in every large parish in their dioceses, without lawn sleeves, and in the style and manner of St. Paul. This would, indeed, be a grand reform!

I leave my subject here. I have neither time nor space to go farther into it. I only want my readers to think out the whole question by themselves, and to view it in all its bearings. My main object in writing these papers is to set men thinking. If I can only do that, I shall be abundantly satisfied.

For saying what I have said, many will regard me as a radical, a chartist, a leveller, a foe to the Prayer-book, and an enemy of the Church of England. They may think what they please.

Time will show who is right and who is wrong; who are the Church's enemies, and who are the Church's friends. In admiration of the Prayer-book, and loyalty to the Church of England, I will give place to no man. It is precisely because I love both the one and the other, and want to see them live and not die, that I advocate reform. I write all the papers I now write, not as an enemy, but as a friend. I want to preserve the Church of England. I want to "strengthen the things which remain which are ready to die."

Yet those who will say that we ought to "educate" the people up to a right appreciation of the Prayer-book worship as it is, and wait patiently. It is all fine talking. We have waited long enough, and are losing ground every year. "While the corn is growing the steed is starving." Papists, Infidels, Secularists, to say nothing of other sects of Christians, get hold of our people, while we are sitting still, and trying to hatch a proper feeling for the Liturgy. We cannot afford to wait. Better a thousand times reform our worship, and make it more elastic and popular, and thus go down to our people, and meet their spiritual wants.

Let those who will regard the slightest change as a sacrilege, and fill the air with cries and protestations at the very idea of altering our religious services. Let them stiffly entrench themselves under the banner of that old cry, "The Prayer-book, the whole Prayer-book, and nothing but the Prayer-book." I venture, with all respect for their feelings, to hint that this famous cry is out of date. It is as useless as the cry of the Ephesians when they cried, "Great is Diana of the Ephesians." The world is marching on. The days are past when anything is venerable merely because it is old. If Church of England worship will not keep pace with the times the Church will be left behind in the race, and the Nonconformists and Nothingarians will fill up the ground.

(1) I ask my objectors whether there is not an a priori probability that a Prayer-book service, compiled 300 years ago, may not in many respects be unsuited to the wants of 1870. The times have altered. Education has made rapid strides. Unlimited toleration has entirely changed the position of the Church of England. Antiquity goes for nothing. Usefulness is the only test. Everything is tried on its own merits. It is surely not too much to suppose that our invaluable Liturgy may be rearranged so as to be better adapted to the times.

(2) I ask my objectors to remember that the "Preface" to the Prayer-book itself does actually suppose the possibility of future alterations and changes. Let them mark these words: "The particular forms of Divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged; it is but reasonable that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein as to those that are in place of authority should, from time to time, seem necessary or expedient." This is sound speech that cannot be condemned. It is not I that say this, be it remembered, but the "Preface of our own Book of Common Prayer."

(3) I ask my objectors to look at the facts before them in England, and to ponder them well. Vast multitudes of our people stand aloof from the Established Church, and will have nothing to do with her. An incessant effort is made by Infidels, Sceptics, Papists, and Secularists, as well as by Nonconformists of all kinds, to get hold of these people. Shall the Church of England alone stand still and attempt no reform? Shall we rely entirely on our dignified position as an Established Church, and venture nothing to maintain our ground? Shall we do nothing to popularize our services, and adapt them to the necessities of our day? I for one say, "God forbid." I would rather sacrifice my own private likings in many particulars of our religious services, than refuse changes that might do good to millions of my fellow-countrymen. A rigid, unbending, "non possumus" line of policy, no doubt, sounds very heroic, grand, and fine. But I doubt extremely whether it is wise and safe in 1870. Better concede something than lose all.

(4) I ask my objectors, once for all, to look at their Bibles, and think for a moment what St. Paul would do if he rose from the dead and appeared in our times. Would he insist on every jot and tittle of our Prayer-book service being used always and everywhere in the face of our huge semi-heathen population? Would he advise no alterations, no concessions, no attempts to meet wants, no effort to suit our worship to the exigency of the times? I am sure that no sensible man can really doubt what his line would be.

(5) I ask my objectors, last of all, to remember that the Bible nowhere commands us expressly to use no religious service except that of a Liturgy,—that for eighteen hundred years souls have been born again, edified, and sanctified without a Liturgy,—that men like Luther, Melancthon, Calvin, Bengel, Chalmers, M'Cheyne, Judson, have been mighty Christians without a Liturgy,—that at this very moment good is being done, sinners are being converted, and Christ's kingdom is being built up, by the agency of men who never use a Liturgy. I ask them to remember all these things, and ponder them well.

And then, when they have pondered these things, I hope they will not condemn me as a heretic, a fanatic, a leveller, and revolutionary enthusiast, when, for the sake of the Church of England for the sake of the Liturgy itself, and above all for the sake of souls, I plead for reforms in the public worship of the Church of England.

—A Jerusalem telegram reports the first religious difficulty which has yet resulted from the new infallibility dogma in the East. The Armenian Cathedral of St. James, in the Holy City, contains a large collection of relics, which are greatly venerated alike by its own and the Latin communities. The Latin clergy have in consequence been permitted hitherto to celebrate mass in the buildings on St. James' day, but this year the Armenian Patriarch refused the usual permission, alleging that he could not lend his church to a clergy whose head had just declared himself infallible.

Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTEAL, WEDNESDAY, OCT. 5, 1870.

REVISION OF THE PRAYER BOOK.

The Commission appointed by Her Majesty to consider what changes are desirable in the Book of Common Prayer, have presented their third and final report. We can afford space for only a few remarks on the most important of their recommendations.

Every one must admit the inexpediency of allowing laws to remain nominally in force, whereas, by common consent, they have become a dead letter. Sometimes it is advisable to legislate new life and vigour into them, but in most cases it is found that they have become obsolete, in consequence either of their essential badness, or of radical changes in society, in either of which cases their repeal is wise. The requirements of some of the rubrics are systematically disregarded by the majority of clergymen, and no inconvenience is found to result from the neglect to observe them. They have fallen into disuse, in some cases, because they were never practicable; in others because, though practicable once, they are not so now. There can be no doubt that the repeal of such rubrics is expedient, and even necessary to the validity of those which are still respected. There may be some difference of opinion as to whether they should not have been cancelled instead of modified, and whether the Commissioners have acted judiciously in dealing with this or that particular rubric as obsolete or obsolescent.

In the following cases the Commissioners propose to make optional what is now obligatory. The rubric in the "Collect or Prayer for all sorts and conditions of men" is to read, "This may be said when any desire the prayers of the congregation," instead of "This is to be," &c. A similar change is made in the General Thanksgiving. It is made optional to omit the "Collect for the Queen," in the Communion Service, when the Queen has been prayed for in the preceding service. Our remarks on obsolete statutes, of course, do not apply here. The rubric in the same service, requiring a sermon or homily to be preached after the Creed and before the Sentences, is made optional when "a sermon has been preached at any other part of the morning service." The invariable disregard of the rubric as it stands, and the certainty that very few clergymen will be more disposed in future than they are now to lengthen the Communion Service, by the delivery of a second sermon, might have justified its repeal rather than its modification. The Exhortation beginning "Dearly beloved, on —day," &c., instead of having to be read previously to every administration of the Sacrament, is required to be read only three times in the course of the year. A new rubric will make it allowable, when convenient, for the minister to address the words appointed to be said to each communicant separately to as many communicants "as shall together kneel" to receive the elements. The first of the rubrics following the Catechism is to read, "The curate of every parish may, upon Sundays and holy days, . . . openly instruct and examine so many children of his parish sent unto him as he shall think convenient, in some part of this Catechism." The rubric, as it stands, is obligatory. In cases of necessity it will be lawful for the minister considerably to abridge the service for the Communion of the Sick. The "order for the Visitation of the Sick," to which many Evangelicals

take exception, and which they are sometimes puzzled to reconcile with the thoroughly Protestant spirit of their church, the Commissioners would make optional. The most important modification of the Burial Service rubrics is that permission is given to omit the portions beginning "Forasmuch as," &c., "I heard a voice," &c., "Almighty God, with whom do live," &c., and "O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom," &c. The following Lessons are proposed as alternative:—St. Mark v. 35-41; Luke vii. 11-16; St. John xi. 39-44; 1 Thess. iv. 13-18; and St. Matt. xxiv. 35-42. We think the Commissioners' recommendations will, in this instance meet the views of everybody, "cutting off occasion from them that seek occasion of cavil or quarrel against" this part of "the Liturgy of the Church." So much as regards the repeal or modification of such directions as are thought to have become obsolete or impracticable. One of the most important of these is the insertion of words in the rubric concerning the Lessons, to the effect that the latter may be read either by the minister or by some fit person appointed by him. This may be construed as a recognition of the lawfulness of laymen reading the Scriptures before the congregation—a question which has been much disputed, and which it is desirable to have settled one way or another without further delay. What are sometimes called "the damatory clauses" in the Athanasian creed, are explained by a new rubric, to the effect that they are only "a solemn warning of the peril of those who wilfully reject the Catholic faith." An explanatory note to the rubric which precede the Communion Service provides that the directions respecting persons disqualified for communion shall not be construed as authorizing the refusal of the elements to those who humbly and earnestly desire to partake. A clause inserted in the rubric preceding the Exhortation in the Communion Service provides that "those who desire" shall then have "opportunity to withdraw." This is a small concession to those who regard the sacrament of the Lord's Supper as a Christian privilege, not as a Mass. In one of the rubrics appended to the same service the use of wafers is positively prohibited. Instead of three sponsors being required, it is proposed that, in certain cases, one shall suffice, and also that parents may be sponsors for their own children. A rubric is inserted in the Marriage Service, to the effect that when more than one couple come to be married, it shall not be necessary to repeat those portions which can be addressed to the persons collectively. The phrase "Ecclesiastical Notices" has been substituted for the objectionable words, "Briefs, Citations and Excommunications," which are used in the rubric following the Creed in the Communion Service. Those who regard daily services as essential, and taunt evangelical clergymen with infraction of duty in not holding them, will have something to say against the following new rubric:—"The directions concerning the daily use of the church services are retained, not as a compulsory rule, but as a witness to the value put by the church on daily prayers and intercessions, and on the daily reading of the Holy Scriptures.

The Commissioners, in that portion of their report which is now before us, propose two omissions, one of which has our hearty approval. We wonder how many people (senior wranglers and mathematical Professors excepted) have a clear understanding of the multitudinous tables for finding Easter Day. It is all very well to be directed to "guide your eye sideways," and you will find something or other in the

first column, but this is only the threshold beyond which very few have courage to go far, much less to the end of the terrible vista of figures and capital letters. Happily for such as have not graduated high in mathematics all this is done away with, and they will be able to find Easter Day without any difficulty, if they are sceptical in regard to non-ecclesiastical almanacs.

We are not so well pleased with the omission of the oath of supremacy. If masses were being sung for the repose of the soul of the last Jesuit we might let this venerable pledge go without much reluctance, but, so long as Loyala has a single votary on this side the grave, we prefer that our Protestant throne shall have every safeguard—whether oaths or bayonets—which can be provided for its defence.

ANOTHER TWELVE DAYS' MISSION.

We have no desire to join in the "hue and cry" after the English Bishops. Their position at the present time is, on many accounts, one of peculiar difficulty. If they side with either of the great parties which are in battle array in every diocese, the consequences must be most momentous; while, if they do not declare themselves for one or other, they are accused of temporizing, indolence or incapacity. Most men who have any regard for their own ease, if elected just now to an English See, would say, "Nolo episcopari," and mean it. We have no reason to doubt that most of the members of the Episcopate are anxious to do the best they can for the church, but the difficulty is to know what is best. From motives with which we cannot find fault they shrink from the responsibility of causing schism by prompt and decided action, and prefer to wait for some happy concurrence of circumstance which shall present an easy and natural solution of the difficulty. To do nothing is often wise,—if it is only done well; it is sometimes far better than an energetic measure. We have, therefore, abstained from laying the whole blame of the troubles of the church at the door of the Bishops, whose power the experience of the past few years has proved to be out of all proportion to their dignity. They can do very little, and something may be said in favour of their not doing that. Some of their Lordships, however, lately departed from their policy of non-interference to express a qualified approval of the so-called Missions of the Ritualists. The facts are these: An appeal was made to them to sanction the holding of "a Twelve Days' Mission," similar to that which was held in London last year, and an account of which appeared in the OBSERVER. The Bishops being thus appealed to were in a dilemma. If they condemned the services *in toto* as absurd and Popish, the condemnation would have reached far beyond that on which they were asked to express an opinion; if they expressed an unqualified approval, they would give umbrage to every evangelical member of the church. Besides, English Bishops are mostly moderate men, and are disinclined to say "Yes" or "No" without some qualifications. They accordingly replied to the memorialists that the repetition of the "Twelve Days' Mission" might be attended with "beneficial effects" if the following conditions were observed:

1. No religious services shall be used in church other than those which are contained in the prayer-book, or consist of the very words of Scripture.
2. No ritual shall be used in any church in excess of, or in addition to the ordinary ritual of such church; and in particular, no unauthorized form shall be introduced as a renewal of the baptismal vow.
3. Although every facility should be given for personal and private communion with the clergy to those who are troubled in conscience, or who require further comfort, counsel, or

instruction, these services shall not be made the occasion of recommending the practice of habitual confession to the priest as a duty of the Christian life.

This was very guarded, but, as often happens, too guarded to please anybody. The advocates of these services are more insolent than ever in their criticism of the Bishops, who, they contend, should have gone much farther; while their opponents are very uneasy that their Lordships have gone so far.

But did the Bishops expect a different result? Did they suppose that those who made the application were likely to be satisfied with permission to do far less than they presume to do already? Did they for a moment imagine that services denuded of crosses, masses, flaming vestments, candles, a mimic confessional, and wild tirade against Reformed doctrine, were so much to the taste of their memorialists that permission to hold a long series of them would be regarded as a boon? If so, the rabid *Church Times*, or the highly respectable *Guardian*, must seldom or never find its way into the Episcopal palaces of England. For once, at least, those who are anxious to uphold the dignity of the Bishops, and to pay them the respect due to their high and sacred office, must confess that a mistake—and a grave one—has been made.

"WHATEVER IS, IS RIGHT."

In the opinion of some people all creeds are alike false and mischievous, but our contemporary the *Gazette* seems to think all faiths equally good, true, and worthy of its patronage. One day we have an eloquent panegyric on "that grand old man," Pope Pius IX.; in the next issue the adjectives and notes of admiration are transferred to some distinguished Presbyterian; the following day the Wesleyans come in for an equal share of approval from the writer who has charge of this department of the *Gazette*, and who evidently is one whom continuous ecstasy does not exhaust. We have reason to hope that in due time Episcopacy will come under his distinguished notice, and that we of that persuasion may find that, like all the sects already patronized, we are "perfect and entire." Possibly, however, we shall have to wait until that other "grand old man," Brigham Young, has had his laudation, until the Mikado has been received into the *Gazette's* Pantheon, and the Grand Lama of Thibet has been held forth as the embodiment of the cardinal virtues, and the perfection of sacerdotal dignity and wisdom.

In these days of doubt it is truly refreshing to meet with a writer who believes everything to be—not only good, but—better than everything else. We can put up with the paradox for the sake of the charity. Still, we would take the liberty of suggesting to the conductors of the *Gazette* that it would be well to restrain the exuberant benevolence of the writer of the articles referred to, as inconsiderate people may not make allowance for his remarkably benignant temperament, and may think that free-love-ism is as objectionable in journalism as in domestic relations.

ST. GEORGE'S CHURCH.

We propose to give in our next number a detailed description of the new St. George's Church, with a full report of the opening services which takes place next Sunday. We shall be obliged if our friends in the country will send in their communications as early as possible so that they may not be excluded by press of matter.

EXPLANATION.—At the moment of going to press we receive two letters from esteemed friends at Quebec, calling our at-

attention to an explanation given by the Rev. Mr. Woolryohé, of his alleged refusal to bury the child of a Methodist. We are sorry we cannot give the reverend gentleman's reply this week, but are very glad to find it so complete and satisfactory a refutation of so odious a charge.

Sunday-School Lessons.

(Written for the Church Observer.)

HUMILITY AND PRIDE.

St. Luke xiv. 1-11.

Contrast between John the Baptist and Christ. The work of the forerunner was to warn, alarm, reprove, excite the expectations of men. His mode of life corresponded with the character of his work. He lived like a man entirely occupied with one solemn fact. This fact was the exceeding sinfulness of the men of his time, and their need of repentance. Feeling this he could not live as they lived. The desert was more a home to him than the crowded, sinful city could have been. This solitude helped him in his great work, gave force to his warnings and reproofs. There was, men would say, one, at least, who not only saw all things to be vain, but could live as if they were so.

But Christ's work was to comfort and save. ("The Son of man is come to seek and to save.") He warned and reprov'd (Luke ix. 42-54,) but He was gentle, loving,—human, in the widest sense. Did not shun men, but sought them. We do not read that John was ever at a feast. Christ was more than once or twice. Cana of Galilee (John ii. 1-11,) House of Levi (Luke v. 27-29,) House of Zaccheus (Luke xix. 1-5.) See, also, Lesson.

How Christ acted on this occasion. He was at the house of a rich man—one of the chief Pharisees. The preparations were sumptuous there were luxuries uncommon to the Man of sorrows; such honour and such earthly enjoyment rarely fell to his lot. But just as He passes the threshold one meets him and detains him. Not the master of the house, or one of the principal guests, but a poor man. Mercy, not luxury, is Christ's delight; not to be himself honoured, but to show compassion on the helpless. The keen-eyed Pharisees watch him. It is the Sabbath day. Will Christ, to keep the Sabbath, pass the sufferer by? They would have done so. The better they supposed themselves to be, the more certain would they have been to do it. They were very exact—they could be exact to the extreme of cruelty. We may do from a mistaken sense of duty what God does not approve. (John xvi. 2.) We make the Sabbath holy by doing as God himself does. The Pharisees, who thought they kept the Sabbath, were breaking it by doing un-Godlike acts. God is merciful; He delighteth in mercy. By showing mercy we do as He does. This is one way of hallowing not only the Sabbath but every day. Christ healed the man and let him go. The Pharisees might grumble, but the work of mercy was done. Do good whether men approve or condemn. It is not man's approval which makes acts right, or his disapproval which should keep us from doing them if they are right.

The feast. Christ the principal guest. Others crowd into the spacious mansion. Jesus sees some haughty guests insolently pushing forward to the most honourable seats. Others have to give way—some because they are poor and are glad to be anywhere; others because they are humble or shy, and do not aspire to places of honour; others because they are flatterers, and would do anything to please the great and rich. One presumptuous guest enters the principal chamber. The master of the house sees him take a seat reserved for another. The one entitled to the seat arrives. The vain, rash man is told to give place. He rises reluctantly. Every other seat in the room is filled; he has to content himself with the lowest place in the humblest guest chamber.

Christ uses this to teach a lesson. He often used common, every-day incidents. He did not intend merely to teach good behaviour. A higher object than this—the disposition whence good manners spring. We may be, in a certain sense, well behaved, yet be thoroughly bad. But we cannot be really good without learning what is our duty to others, and doing it, and this is the secret of good behaviour. Religion makes us courteous (Rom. xii. 10; Phil. ii. 3; Heb. xiii. 2.) True courtesy springs from the soul of a pure and loving heart; it has for its root the charity which suffereth long and is kind.

Be humble. This was the lesson which Christ taught in the Pharisee's house. We should have a low opinion of ourselves; it must

be very low to be correct. Of what can we boast? Of beauty?—it withers in a day. Of learning?—our ignorance puts our knowledge to the blush. Who can tell how much he does not know? Of wealth?—this is given us to use, not to boast of.

Be humble, because pride brings shame. "He that exalteth himself shall be abased." "A haughty spirit before a fall."

Be humble, because God regardeth the humble. He knoweth the proud afar off; it is not necessary for the proud heart to come near before its vanity is seen. Pride keeps us from God, and bars the heart against all that is good and blessed.

QUESTIONS.

In what respects did John the Baptist differ from his master?

Do we read that John was present at feasts? Was Christ accustomed to go to feasts? Give instances.

At whose house was Christ entertained on this occasion?

What took place as he entered? What was the conduct of those who were standing by?

What lesson do we learn from the manner in which Christ acted, notwithstanding what the bystanders thought and said?

Is it right to do good on the Sabbath day? Give other examples in which Christ did so.

What is the principal lesson here taught? What is humility?

Prove that the Word of God commands us to be courteous.

Why should we be humble? Prove that humility is pleasing to God.

Notes on the Collects.

(Written for the Church Observer.)

SEVENTEENTH SUNDAY AFTER TRINITY

Lord, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works, through Jesus Christ, our Lord, Amen.

Grace is the element in which the saved soul lives and moves and has its being. "Lord, we pray thee that thy grace may always prevent (i. e., go before) and follow us." The grace which goes before is directive and encouraging; that which follows is protective and forgiving. As the pillar in the wilderness moved in the van of the hosts of Israel, making a way where no path was otherwise discoverable, and, moving to the rear, made pursuit and attack impossible, so the grace of the Triune God goes before us to lead us in life's uncertain path, and follows us to hide our devious footmarks, and secure us from the condemnation we deserve for our frequent erring. It is in this twofold aspect and use, that we should contemplate grace; it is thus we are supposed to view it when we use the beautiful and all-comprehensive collect before us.

How much we need the guiding grace! With all our curiosity—our desire to pry into the future—we cannot foretell the incidents of a day, or even of an hour. By no careful calculation of future possibilities can we arrive at certainty. The more we think the more do we feel that the future is not for us to know. One step at a time, and only one—it is thus that the longest life-journey has to be travelled. How reasonable would despair be if we had to travel, unguided, this dark, difficult and unknown road! But there is no reason to despair. The grace which goes before is sufficient; it infinitely more than makes up for our inability. Could we see into the future so as to shape our own course, we should be more liable to err than we are now that we have no resource but an infallible one. Our little knowledge would, indeed, be a dangerous thing. But, knowing nothing, we feel compelled to trust wholly to that which is better than human knowledge at its best—the grace of God, which is sufficient for us.

"Let thy grace *always* prevent or," go before, "us." It is not a casual and occasional guidance that will suffice, but steady and continuous leading. There is not a single foot of the road which we can safely venture to tread by nature's light. Where there seems to be no difficulty or peril the greatest dangers often lie. The ground seems firm. We are about to advance with confidence, when a timely increase of the guiding light shows us that we are about to step upon a fatal snare. Would that we were so wise as to distrust self utterly and always, in moments of seeming security as much as in times of evident peril and distressing perplexity.

"We pray that thy grace may always . . . follow us." Thus grace "besets us behind and before." What is benign light as to the uncertain future, is merciful darkness as to the guilty past. The Scriptures speak of God as forgetting our sins, and this forgetful-

ness is as precious an attribute as His remembrance. The grace which follows us obliterates the traces of our erring feet, and makes the past, so far as its shortcomings are concerned, just as though it had never been.

"Make us continually to be given to all good works." It is necessary for holiness to become the habit of the soul. Until our inclination is always to all that is good, grace has not had its perfect work. So long as there is any wavering, an alternate inclining towards good and towards evil, all is not right. "To be given to" holiness is the perfection of religious life.

For this we have to obtain help "through Jesus Christ, our Lord." He is the treasury—the Gaze—of grace. It is from His fulness we receive "grace upon grace." In Him dwelleth all the fulness of the Godhead bodily; not the fulness of one attribute of the divine nature, or of several, but the fulness of the Godhead, which, towards needy man, is the fulness of grace.

Is there aught that is humbling in all this? Doubtless. But it is humility that exalts, and we can well afford to bend so low that we may rise so high; to trust so implicitly that we may go so surely to entreat God's forgetfulness of our sins that we may remember the mercy which forgets what would be our ruin were it remembered by Him.

Let us, in using this collect, attempt to realize our helplessness as complete, for only thus can we realize all the preciousness of that grace which is sufficient and free.

A FOREIGNER'S VIEW OF ENGLISH SOCIETY.

Baboo Keshub Chunder Sen the head of the Brahma Somaj, or pure Theists of India, uttered some plain truths at a farewell banquet lately given to him in Hanover Square Rooms, London.

He had now been in England six months, he said and would give some of his earliest impressions of things. They might prove unpalatable, still, "It would from many a blunder free us, to see ourselves as others see us." The first thing that evoked his wonder in England was the shops. He realized the idea that England was a nation of shopkeepers. If all these were the sellers, where, he asked himself, could be the buyers? The next thing that struck him was the art of puff. English activity troubled him. The Englishman was like the Ghost in Hamlet—*hic et ubique*—never at rest. An English dinner was a mystery to him. The ladies' dress alarmed him. He did not believe, even, in woman's infallibility; and devoutly hoped the Girl of the Period would never turn up in India. He noticed the ladies' hair was much longer than in India, but he had been told there was something inside the hair! Then he passed to the deeper social life of England. He was greatly distressed by poverty and pauperism. God help and bless the poor of London! Intemperance was growing in India, but was not the curse it is in London. He found caste in England too—not religious, but social. "Your rich man is a Brahmin," he said. But now for the bright side. He was gladdened most of all by the charities of London, where he found 170 societies for doing good, with an aggregate income of three millions. Temperance societies and Bands of Hope did much to mitigate the evils against which they were directed; but his great theme of admiration was an English home and family—"the bright and loving faces of English children." He was amazed at the power of public opinion in England, and begged all to aid in bringing its force to bear in India. With regard to religious life, he found English Christianity too sectarian, too muscular, and too material. The English seemed to know nothing of introspection or meditation. There was a tendency to press God outside, and to see Him in forms and dogmas.

MEXICO.

Beyond all question, the chief cause of the degradation of Mexico has been the dominion of the Church of Rome. The priesthood, until within a few years, had absorbed almost all the wealth of the country. In 1850, the property of the church in Mexico was estimated at \$90,000,000. It is believed on competent authority, that the annual amount derived by the priesthood from all sources, would correspond to a capital of at least \$115,000,000. There are now, however, many indications of a new and brighter chapter

in the history of Mexico. The constitution of 1857, and the Reform Laws, have broken up the conventual system, separated church and state, established religious liberty, and nationalized property not used for worship. So far as public policy is concerned the door for reform was thrown wide open. At the same time, however, it appeared that a deep and truly religious movement was in progress. A man named Aguilar gathered a congregation around him, composed mostly of poor persons, and ministered to them, amidst great persecutions, and died, finally, of debility, produced by want. He died with the Bible in his hand. As the result of his effort, by the blessing of God, there are now about forty similar congregations in Mexico. Church-buildings have been secured. A paper, called *The Evangelical Twilight*, is published weekly, audiences, numbering, at times, as many as 700, assemble to hear the preaching of the Gospel. This movement, we do not hesitate to say, is one of the most important to Evangelical Churches in this country. It needs our help and prayers.—*Episco.*

THE WASTE OF WAR.

Just walk through one of Bellona's Museums; look at that beautiful steel gun; what an exquisitely finished work of art! It is a breech-loader, open at both ends, to let us see the delicate rifling. Does it not seem a thousand pities to soil it with use? But it must be loaded with one of those neat bags of powder, which you might take for a lady's toilet pin-cushion without its lace cover, and would certainly be a sort of bonbon for such a delicate throat—that and one of those bijoux of shells, which it really seems a sin to fire away. Look at this longitudinal section of one of them, and just consider the amount of ingenuity and labor expended on their manufacture. This delicate apparatus is to explode the shell directly it touches any object; this is the bursting charge; these layers of polished steel domes which line the interior will become detached and will carry death through a considerable space upon the explosion, if any one can have the heart to explode what ought to remain under a glass case in a drawing-room. Then the cost of these pretty toys; the hard cash as well as the time and trouble spent upon them! A man can live in comfort who earns per week what every shell fired by some of the guns cost. And they fire them as fast as they can; and the majority are wasted out and out, for they hit no one; and when they do—well, that is another consideration.

What a fuss is made about the new-born baby! how proud his mother is! how vain his father! Think of the pains taken to keep his limbs straight; the hopes, the fears, the watchings during his infantile maladies; of the trouble of teaching him to read; of the anxious thoughts and care in selecting a school for him; of the pains taken again by the Latin master, Greek master, mathematical master, French master, German master, to store his mind; and of the constant training and practice he voluntarily goes through. He shows signs of considerable ability, and his relatives go wild with delight, esteeming him a prodigy. Then come anxious consultations upon the choice of a profession; and the army is finally selected. His commission is purchased, and a new training commenced. Slowly, day by day, he becomes initiated in the mysteries of drill and the more difficult matters of regimental discipline and interior economy. At last he is even dismissed from the riding school. Even then his education is not completed, for he wishes to rise in his profession, and gets sent to the staff college. Here he masters the higher branches of mathematics, reads law, and becomes a proficient in a variety of arts and sciences. Having passed a terrible examination, this highly finished piece of human machinery, which it has taken thirty years, thousands of pounds and an immense amount of labour to perfect, is sent into the field and mown down like a thistle by one of those shells which is not wasted. But man is mortal and death will blot out the cultivated mind and athletic frame sooner or later, under any circumstances. True; and it is also true that time will destroy the choicest work of art. But we do not set our Turners up for targets. A delicate piece of China is safe to be broken eventually; but what would you say of a boy who made a cockshy of it?—*Once a Week.*

ORANGE ADDRESS.

The Rev. Canon Baldwin, accompanied by Mrs. Baldwin, left this city last Wednesday, on a six months tour through Europe. Before leaving, the Rev. Gentleman was waited upon by a deputation consisting of Lieut.-Col. Gowan, Alderman Medcalf, and R. Reynolds, Esq., and presented with the following address, which was voted at the last meeting of the District Lodge, and read by Col. Gowan:—

To the Rev. Edmund Baldwin, A. M., Canon of the Cathedral of St. James, in the City of Toronto, &c., &c., &c.

REV. SIR:—The Orangemen of the City of Toronto, would feel themselves wanting in gratitude to God, and in thanks to you, did they fail to express the heartfelt pleasure they derived, from hearing the truly Christian and Protestant Sermon, which fell from your lips, in the Cathedral Church of this City, on the late Twelfth of July.

In these days of open apostasy from the great principles of the Protestant Reformation—when False Teachers and especially professed Christian Ministers, do not hesitate to openly teach the superstitious and corrupt practices of the Church of Rome—it is refreshing to find, that faithful sentinels are still found upon the walls of Zion, to sound the trumpet of alarm, and to warn the little flock committed to their charge, that the wolf stands at the door, ready to enter the fold, if only the slightest opening perchance may be found.

Since the first introduction of Orangeism into Canada, now extending over a period of forty years, its members have proved true and faithful to the memorable motto, which was emblazoned on the standard of the great and good King William, when that pious and immortal deliverer visited Torbay in 1688—namely, "The Protestant Religion and the Liberties of England." And they have no reason to fear, but that under the guidance of the Almighty, and blessed by such spiritual guides as you, Rev. Sir, have proved yourself to be, they will continue faithful to the end—a blessing and security to their Queen and country, and a safe guide and example for their children and posterity.

The Orangemen of the District, have recently heard of your intended departure on a visit to the land of your fathers, and in parting, they can only express their thanks for your able and admirable sermon, and unite in prayer to Almighty God, that he will be pleased to vouchsafe to yourself and to Mrs. Baldwin, a pleasant voyage and a safe and happy return to home and duty.

On behalf of the District of Toronto, this 29th day of August, 1870.

James Bennett, Dis. Master. Alfred Medcalf, Dep. Dist. Master. W. J. Gibson, Dist. Sec. John Rogers, Dist. Treas.

The reverend gentleman made the following reply:—

To James Bennett, Alfred Medcalf, W. J. Gibson & John Rodgers, Esquires, officers of the District Lodge of Toronto, in behalf of the Orangemen of the Toronto District.

GENTLEMEN:—It is with feelings of very great satisfaction, that I have received the address with which you have just favoured me.

Let me assure you, that I regard it as an honour to have been asked to preach before the members of your Order on the 12th of July last, and I esteem it a great privilege, to have been permitted to set before the vast assemblage that gathered that day within St. James' Cathedral, what I felt to be a correct though a feeble exhibition, of the glorious Gospel of Jesus Christ.

As in every period of the Church's history, false teachers have abounded, it is no little satisfaction to myself, to be deemed, by you, faithful to those fundamental principles of the Gospel, which we are justified in calling Protestant.

I ask your prayers in my behalf, that I may be found faithful by Him who has entrusted me with the Gospel, and to whom alone, praise is due, for the fidelity of any of His servants.

I feel confident that your Order will in the future, as in the past, be faithful to their principles, and trust that the members, in discriminating between truth and error, may become more and more established in the faith, and present an insuper-

able barrier to the extension of superstition in religion, and of viciousness in life.

For your very kind remembrance of Mrs. Baldwin, and your prayer for a blessing upon us, in our contemplated journey, I am especially grateful.

Let me in return, ask that God's favour may rest upon each and every one of you, and allow me to subscribe myself,

Yours very faithfully and sincerely, EDMUND BALDWIN.

Duke Street, 27th August 1870.

Vagaries.

The Church Chronicle allows space for "Baptisms," "Marriages" and "Deaths."

President McCosh preached in a church which has a very fussy quartette choir. The choir sang the opening piece in most finished and artistic style—so artistic that neither minister nor people could understand one word of what was sung. When it was ended the Doctor waited a moment, as if he expected the applause to come, but as it did not, he rose and gravely said, "And now we will commence the worship of God in the use of the 27th hymn."

THE VALUE OF TRIFLES.—Mr. James Hicks Smith writes to the Church Review:—I have been often shocked, at St. Barnabas, Pimlico, and sometimes, though less frequently, at St. Alban's, Holborn, to see communicants returning from the Altar brandishing a pocket-handkerchief wiping the consecrated wine from their lips and moustaches, and replacing the handkerchief in the pocket, to be done with—what? The use of the toothpick while kneeling at the Altar to ensure all the consecrated bread being swallowed is a very different thing.

—The N. Y. Episcopalian, in reply to the Church Weekly, which regrets that the former finds no warrant in God's Word for calling Saint Mary the Mother of God, says:

"Sorrow" for our ignorance ought to be a secondary consideration with "priests," whose business it is to teach and to enlighten. We repeat we can find no "warrant" for calling the Virgin "Mother of God,"

1st.—In the Holy Scriptures. 2d.—In the Thirty-nine Articles. 3d.—In the Creeds. 4th.—In the Book of Common Prayer. We think the Episcopalian may "pause for a reply"

—The Rev. J. L. Lyne (Father Ignatius) writes from New Llanthony Abbey complaining of the scanty assistance given to the Order of St. Benedict either in money or men. He complains of the scandals which bad novices, recommended to him by beneficed clergymen, have brought upon the order, and laments that, owing to the want of gifts from the rich, no choir, refectory, kitchen, or guest-house, can be built in the abbey. In a month, Mr. Lyne says, he must leave the monastery and the novices to take care of themselves whilst he goes begging.

A RITUALIST'S PLAIN AND EASY METHOD WITH DISSENTERS.—A Dissenter, observes the Church Herald has absolutely no idea of the Catholic Church as the visible kingdom and body of Christ; his sole idea is of Christianity as a theological system; until he is disabused of this it is useless to argue with him, nay, worse than useless, for to begin upon disputed points of doctrine, as the matter of difference between the Church and the Sects, is to confirm him in his false impressions. Until the Dissenter can be made to see that the Church is the visible kingdom and body of Christ, it is better to abstain from argument on other points altogether. The answer of the Catholic should be like that of his Lord, "Except a man be born of the Spirit he cannot see the kingdom of God." The Catholic should insist wholly on the historical fact of the Church having been the visible kingdom of Christ since the day of Pentecost. There is another matter, too, on which it will be necessary to enlighten a Protestant, and that is as to the true meaning of the term "spiritual," as applied to the Church. The Protestant almost invariably uses this term as synonymous with "sentimental," and mostly connects it with the feelings. This should be corrected; the idea of the Church, the Sacraments, the Priest, being spiritual objectively, not necessarily subjectively, is one which the Dissenter never entertains; consequently very much of Church teaching is not only contrary to his notions, but positively incomprehensible to

him. Speaking generally, the Catholic should endeavour to make clear the idea of the kingdom of Christ, together with the proper notion of the spiritual as the sole authority to minister grace to individual members; that there are two distinct functions of the Holy Spirit in the Church, one of power, the other of grace; one to give divine authority to certain acts, the other to sanctify the recipient. Amid all the miserable divisions, and contentions about doctrine, strife about words, let the idea of the Catholic Church, the kingdom of Christ, be objectively brought before the eye of the Protestant. It will charm him with its beauty, as well as convince him by its truth; but avoid, nay refuse, to enter into any disputation on points of doctrine; hold up the beautiful and the true, and then minor points will follow.

HIGH CELEBRATION AT ST. ALBANS.—During the services in connection with the so-called association for the promotion of the unity of Christendom there was what is known as a "High Celebration." The attendance was not very numerous. The Lady Chapel was full of nuns of the Order of St. John the Baptist. Seven lights were burning in front of the altar. At 11 o'clock the members of the choir, about twenty in number, and the Revs. H. D. Ball, T. J. Howes, and A. H. Mackonochie, attired in the vestments peculiar to High Church ritual, passed from the vestry to the front of the "alter," and the service at once commenced, the Rev. Mr. Mackonochie taking the most prominent part. The three clergymen stood and knelt through nearly the whole service, with their faces to the "altar," and their backs to the congregation. The service lasted an hour. At night there was a special service of an extraordinary and imposing character at St. Albans on which occasion three young women were admitted to the Sisterhood of the Guild of the Blessed Virgin Mary, and took the veil of the order. The service commenced at nine o'clock, and was not concluded till half-past ten. At the commencement a procession of young women, numbering about eighty, all dressed in white veils and blue sashes, and proceeded by a banner, issued from the left side of the chancel, singing a processional hymn, "The Pilgrims of the Night." Following them were the choir and officiating clergy. The procession wended its way down the left aisle and up the centre, after which all took their respective places, and the service for the occasion commenced. The evening being also the Feast of the Nativity of the Blessed Virgin, the rules of the order were read over, and all renewed their vows. Among the rules to be observed were the receiving of the Communion once a month, confession, chastity, and obedience. The sermon was preached by Mr. Mackonochie, who took for his text the second verse of the second chapter of Solomon's Song, "As a lily among thorns, so is my love among the daughters." He said that the lily there spoken of was the small, modest lily only to be found in the quiet and shady places of the wood, and not the larger and more gaudy lily oftentimes, perhaps, more generally, admired. They should seek to emulate this little flower by seeking to bloom in the quiet paths of life. Others might be fond of the pleasures of the world, and love to stand in street-corners or visit places of gaiety and amusement; but the places allotted for them were the quiet family circle and the shady coverings of the church, where quietly and unostentatiously they could devote themselves to good and noble acts of mercy. At the conclusion of the sermon three probationary associates first received the consecrated veils, and were afterward crowned by Mr. Mackonochie with wreaths of roses and lilies. Lighted tapers were then handed to them, and they were again escorted to their places. After another prayer the procession was re-formed, and again marched round the aisles, the whole carrying bouquets of flowers.

[NOTE.—Some be so new-fangled that that they would innovate all things and so despise the old that nothing can like them but that is new.—Preface to Book of Common prayer.]

THE JESUITS IN ENGLAND.—At the present moment it is no exaggeration to say that the Jesuits are the most powerful body of men in the world, and nowhere is their influence greater than in England. They have in their hands the whole education of the higher and middle classes; they are more wealthy than all the rest of

the religious bodies put together; their churches are crowded by the educated and the rich; and in a few years we shall probably see England a Jesuit province, governed by Jesuit Bishops, and ruled by Jesuit priests, with, perhaps some few seculars to aid them. Shortly, we understand, they will establish a higher school or college, where the sons of the Catholic nobility and gentry will pass the years that their equals spend in Oxford and Cambridge. This will be the beginning of a Catholic University in England, for which we foresee glorious results under men of intellect and learning such as the Jesuit order alone can provide. That the Jesuits should succeed in this manner, in the midst of a Protestant and hostile population, looked on with coldness by some Catholics, and with jealousy by others, is one of the greatest possible proofs of the wisdom of their constitution, and of the supernatural knowledge of God and the hearts of men possessed by their glorious founder.—Ignatious Loyala and the early Jesuits. By Stewart Rose.

A MEMORIAL is being prepared among the Roman Catholics in the South of England to the Pope praying that his Holiness, if driven from Italy, will set up his pontifical throne in Ireland.

The Way "to minister to a mind diseased" is to take Peruvian Syrup, a protected solution of the Protexide of iron which give strength and vigor to the whole system, restores the digestive organs to perfect health, thereby restoring the mind to its natural vigor.

Commercial.

STOCK AND SHARE LIST.

BANKS.	Am't of Shares.	Paid up.	Dividend last 6 m's.	Closing Prices.
Bank of Montreal.....	\$200	All.	6 p.c.	201 a 202
Bank of N. A.....	£50 stg.	do.	3 p.c.	106 a 106 1/2
City Bank.....	\$100	do.	3 p.c.	88 1/2 a 89 1/2
Bank of People.....	50	do.	3 p.c.	102 a 103
Molson's Bank.....	50	do.	3 p.c.	101 1/2 a 102 1/2
Ontario Bank.....	40	do.	4 p.c.	106 a 106 1/2
Bank of Toronto.....	100	do.	4 p.c.	142 1/2 a 147 1/2
Quebec Bank.....	100	do.	3 1/2 p.c.	109 a 110
Banque Nationale.....	50	do.	5 p.c.	105 a 106
Banque J. Cartier.....	50	do.	4 p.c.	113 a 113 1/2
E. Townshend's Bank.....	50	do.	4 p.c.	105 1/2 a 106 1/2
Merch. Bk of Canada.....	100	do.	4 p.c.	115 a 116
Union Bank.....	100	do.	4 p.c.	108 1/2 a 107 1/2
Mechanics' Bank.....	50	do.	4 p.c.	86 a 84
Royal Canadian Bk.....	50	do.	None.	68 a 69
Can. Bk of Commerce.....	50	do.	4 p.c.	120 1/2 a 121 1/2

RAILWAYS.	Am't of Shares.	Paid up.	Dividend last 6 m's.	Closing Prices.
G. T. of Canada.....	£100 stg.	All.	None.	12 1/2 a 12 1/2
A. & St. Lawrence.....	100	do.	None.	00
G. W. of Canada.....	22	do.	1 1/2 p.c.	15 a 16
Montreal & Cham.....	200	do.	None.	16 a 21
Do., preferential.....	\$200	do.	5 p.c.	100 a 101

MINES, &c.	Am't of Shares.	Paid up.	Dividend last 6 m's.	Closing Prices.
Montreal Consols.....	0	\$15.10	.....	\$4.00 a \$4.10
Canada Mining Co.....	4	90 p.c.	.....	20 a 32 1/2
Huron Copper Bay.....	4	12 cts.	20 p.c.	20 a 32 1/2
Lake Huron S. & U.....	5	102 c.	.....	.....
Quebec and Lake S.....	4	All.	.....	.....
Montreal Tel. Co.....	40	All.	.....	.....
Peoples do.....	100	do.	5 p.c.	100 a 102 1/2
Montreal C. Gas Co.....	40	do.	4 p.c.	160 a 170
Montreal City F. R.....	50	do.	6 p.c.	bks closed
Richelleu Co.....	100	do.	5 p.c.	155 a 160
Can. Navigation Co.....	100	do.	5-12 m.	101 a 102
Mont. Elevating Co.....	100	do.	5 p.c.	112 1/2 a 115
Montreal F. B. Socy.....	50	do.	4 p.c.	106 a 107 1/2
Canada F. B. Socy.....	50	do.	5 p.c.	124 a 126
Canada Roll'g Str' Co.....	100	do.	.....	105 a 106

BONDS.	Clos'g Price's
Government 5 per cents, stg.....	96 a 97 1/2
Government 5 per cents, cy.....	85 1/2 a 87
Government 6 per cents, stg.....	103 a 106
Government 6 per cents, cy.....	103 a 106
Dominion 6 per cent stock.....	108 1/2 a 109
Montreal Water Works 6 per cents, due 1885.....	100 a 101
Montreal Corporation Bonds, 6 per cents.....	100 a 101
Corporation 7 per cent stock.....	114 a 116
Montreal Harbor Bonds 6 1/2 per cents, due 1883.....	104 a 105
Quebec City 6 per cents.....	80 a 80
Quebec City Bonds, 6 per cent, 1880.....	90 a 92
Kingston City Bonds, 6 per cents, 1875.....	92 1/2 a 95
Ottawa City Bonds, 6 per cents, 1880.....	95 a 97
Champlain R. R., 6 per cents.....	88 a 90
County Debentures.....	00 a 00

EXCHANGE.	Clos'g Price's
Bank on London, 60 days sight, or 75 days date.....	109 a 109 1/2
Do. do. d mand.....	109 1/2 a 110
Private do.....	108 1/2 a 109
Private with documents.....	108 1/2 a 109
Bank on New York.....	112 a 112 1/2
Private do.....	112 a 112 1/2
Gold Drafts do.....	1/2 dia
Silver.....	6 a 6 1/2
Gold in New York.....	113 1/2 a 00

ROBERT MOAT, BROKER, North British Chambers, Hospital Street.

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OCT. 4, 1870.	
FLOUR—Per barrel of 196 lbs.	
Superior Extra.....	\$ 6 40 @ 6 50
Extra Superfine.....	5 90 @ 6 00
Fancy Superfine.....	5 85 @ 5 80
Superfine from Canada Wheat.....	5 30 @ 5 40
Strong Super from Canada Wheat.....	5 90 @ 6 00
City Brands of Superfine.....	5 20 @ 5 25
Superfine No. 2.....	4 75 @ 4 80
Western States No. 2.....	4 40 @ 4 50
Fin.....	4 45 @ 4 50
Middlings.....	4 00 @ 4 00
Pollards.....	3 25 @ 3 30
Choice U. C. Bag-flour, per 100 lbs.....	2 65 @ 2 70
City Bags, do.....	2 65 @ 2 75
Oatmeal, per 200 lbs.....	4 50 @ 5 00
GRAIN—Per bushel	
Oats, per 32 lbs.....	0 41 @ 0 42
Barley, per 48 lbs.....	0 67 1/2 @ 0 70
Wheat, white, per 60 lbs.....	0 82 @ 0 82 1/2
CHEESE—	
Canada Factory, per lb.....	0 11 @ 0 11
BUTTER—	
Choice, per lb.....	0 22 @ 0 23
PORK—In barrels	
Mess, per 200 lbs.....	27 00 @ 27 50
Thin Mess, per 200 lbs.....	24 00 @ 25 00
Prime Mess, ".....	00 00 @ 00 00
Prime ".....	21 00 @ 00 00
ASHES—	
Pots, Firsts.....	6 00 @ 6 10
Pots, Seconds.....	5 25 @ 0 00
Pots, Thirds.....	4 50 @ 0 00
Pearls, Firsts.....	6 80 @ 7 00

[ESTABLISHED 1840.]

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126 DOMINIQUE STREET
(Immediately opposite St. Lawrence Market),
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Orders by Telegraph, or otherwise, from country parts, promptly attended to.
CHARGES VERY MODERATE.
JOSEPH WRAY,
126 Dominique Street.
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THE GROCERS' HALL,
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Particular attention paid to repairing of Watches, Clocks and Jewelry.
FINE JEWELRY MANUFACTURED.
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Is prepared to give INSTRUCTIONS on the ORGAN, PIANOFORTE, and in SINGING.
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(Adjoining Molsons Bank.)
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The HELMUTH LADIES' COLLEGE, inaugurated by H. R. H. PRINCE ARTHUR.

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THE GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH,

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"Sec. 1. Every person producing to the Faculty satisfactory evidence of his having been admitted a candidate for Holy Orders, with full qualifications, according to the Canons of the Protestant Episcopal Church in the United States, shall be received as a Student in the Seminary. All others may be admitted who shall produce satisfactory evidence of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and, in general, of such dispositions and habits as may render them apt and meet to exercise the ministry. All candidates for admission into the Seminary shall be required to stand a satisfactory examination on the primary elements of the Hebrew tongue, on the Greek Grammar, and on the Gospels and the Acts of the Apostles in the original, with a view to ascertain their fitness to pursue a critical and exegetical course of study in the New Testament. And the said candidates shall also sustain an examination upon the rules and principles of English composition, and present a specimen of their proficiency in that department.

JOHN M. FORBES, D.D., DEAN.
New York, Aug. 25, 1870.

HIGHER EDUCATION. HELMUTH COLLEGE

Board and Tuition per annum, \$226.

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For particulars apply to Major Evans, London, Canada West.

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1870. Summer Arrangements. 1870.

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GOING WEST.
Day Express for Ogdensburgh, Ottawa, Brockville, Kingston, Belleville, Toronto, Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago, and all other points West, at..... 8.30 A.M.
Night do do..... 7.30 P.M.
Accommodation Train for Cornwall and Intermediate Stations, at..... 4.00 P.M.
Accommodation Train for Kingston and Intermediate Stations, at..... 7.30 A.M.
Trains for Lachine at 6.00 A.M., 7.00 A.M., 9.15 A.M., 12.00 NOON, 1.30 P.M., 4.00 P.M., 5.30 P.M., and 6.30 P.M.
The 1.30 P.M. Train runs through to Province Line.

GOING SOUTH AND EAST.
Accommodation Train for Island Pond and Intermediate Stations, at..... 7.00 A.M.
Express for Boston at..... 8.40 A.M.
Express for New York and Boston, via Vermont Central, at..... 3.45 P.M.
Express for New York and Boston, via Plattsburgh, Lake Champlain, Burlington and Rutland, at..... 6.00 A.M.
Do do do do 4.00 P.M.
Express for Island Pond, at..... 2.00 P.M.
Night Express for Quebec, Island Pond, Gorham and Portland, stopping between Montreal and Island Pond at St. Hilaire, St. Hyacinthe, Acton, Richmond, Sherbrooke, Waterville & Coaticook only, at 10.10 P.M.
Sleeping Cars on all Night Trains. Baggage checked through.

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For further information, and time of arrival and departure of all trains at terminal and way stations, apply at the Ticket Offices.

C. J. BRIDGES, Managing Director
Montreal, 9th May, 1870

THE OTTAWA RIVER NAVIGATION COMPANY'S

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MONTREAL TO OTTAWA CITY DAILY, Sundays excepted, stopping at ST. ANNS, OKA, COMO, HUDSON, POINT AUX ANGLAIS, RIGAUD, CARILLON, POINT FORTUNE, GRENVILLE, L'ORIGNAL, MAJOR'S, PAPINEAUVILLE, BROWNS, THURSO AND BUCKINGHAM.

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Assurances in Force on 5th April, 1869, \$31,745,174.00
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Reserve Fund, - - - 6,512,300.00

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Table with columns: COMPANY, No. of Policies, Amount, etc. Lists various insurance companies like Canada Life, etc.

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Medals Awarded at London 1862, Paris 1867. The Reception Rooms are open to visitors...

Portraits of the Rev. A. OXENDEN, the newly-elected Bishop of Montreal and Metropolitan...

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